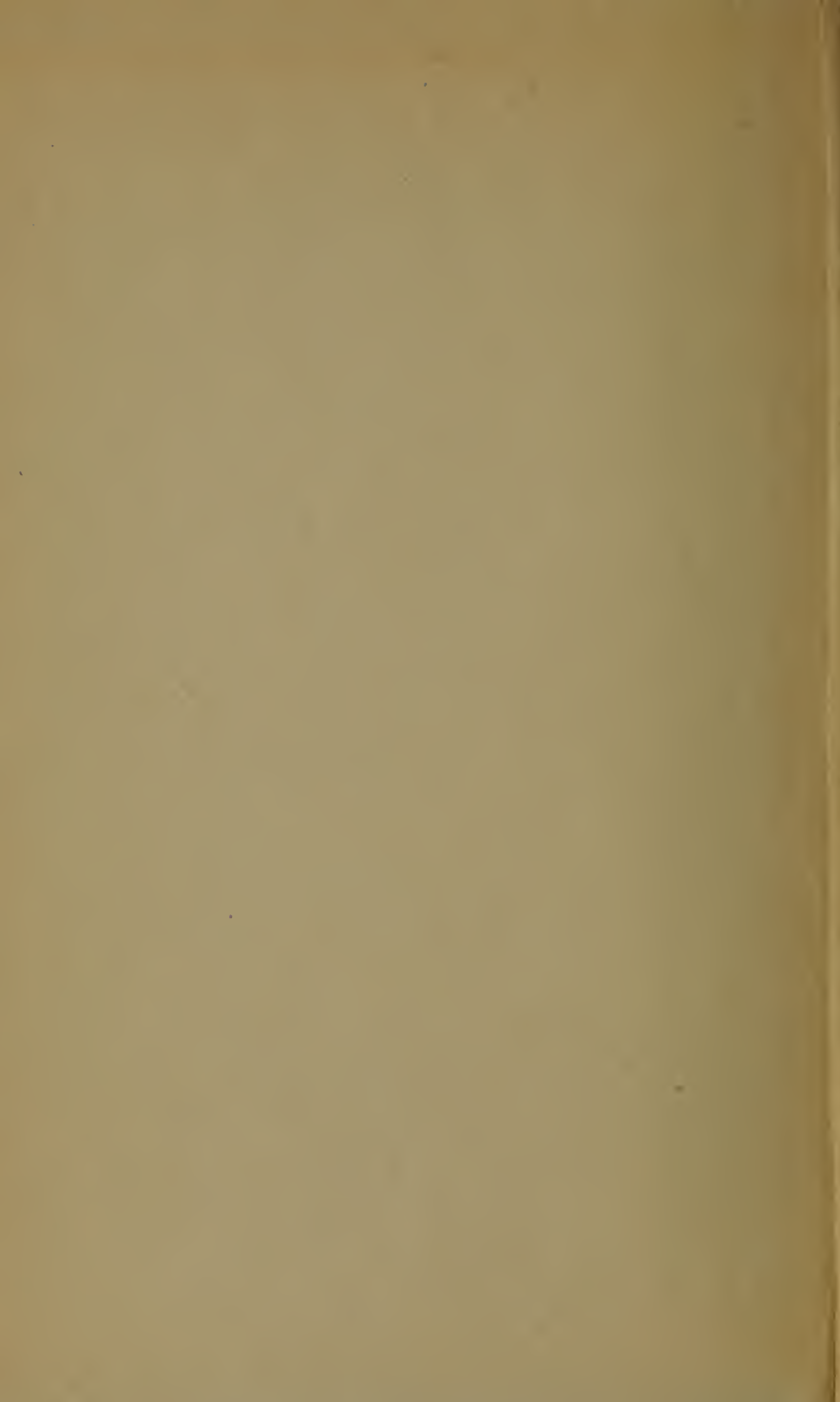
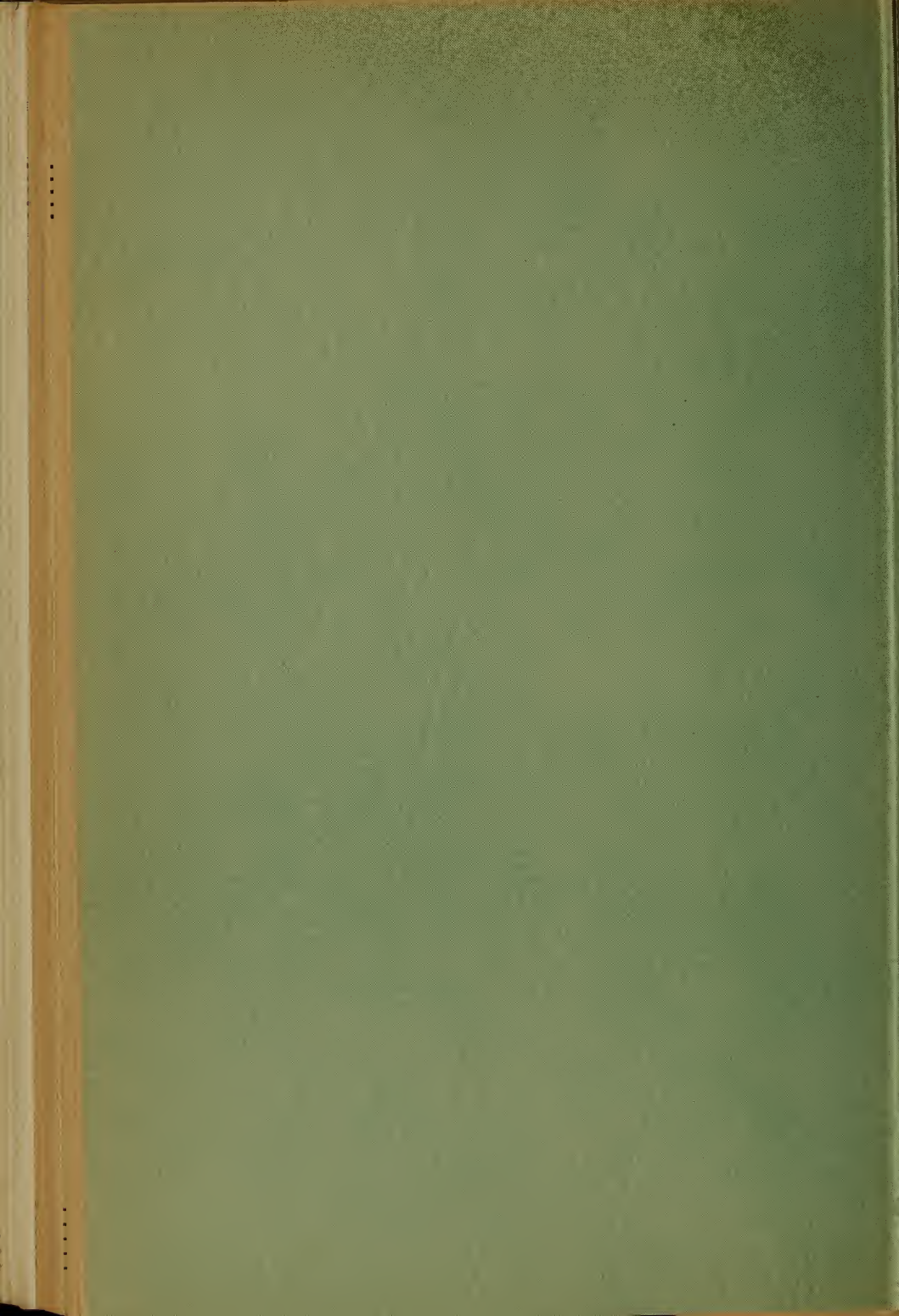






The Chaplain

Of Him Who Called Me

*If I believed that God called me
Knowing my faults, which all can see,
To work with Him, I'd do my best
Without a fear, and leave the rest
To Him Who called me.*

*If I believed that God is kind,
Then how could I continue blind
To all the showered love divine
That daily falls on me and mine
From Him Who called me?*

*If I believed that God is great,
That all of life is plan, not fate,
Then all the good I'd like to do
With honest effort could come true
Through Him Who called me.*

*Since I believe that God did call,
That He is good and knoweth all,
With faith in Him I'll try to be
The kind of partner sought in me
By Him Who called me.*

—T. A. Rymer, Director
The General Commission on Chaplains

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Editorial

The Feast of Whitsuntide, or Pentecost, dates from the pre-Christian era back into the Hebrew tradition. Many Jews still observe the festival. Most sectors of Christianity observe it also as the anniversary of the birth of the Christian Church. In some of the later Protestant traditions many of the ancient Christian festivals have been dropped, the reason usually being given that these were pagan festivals taken over by Christendom. Christmas is said to be one of these. But there are more recent manifestations with respect to Pentecost—even to the extent that some denominations of Christians now designate themselves as "Pentecostals."

Be that as it may, there are at least two aspects of Pentecost which we would do well to observe today. The first—according to the New Testament account—"they were all with one accord in one place." The spirit of the

first Christian Pentecost was unity. At first they were not certain what the main objective of their unity should be, but they nevertheless adhered to their unity.

Dr. D. Elton Trueblood, contrasting the trends in the sixteenth century Reformation with what he calls "The New Reformation of Our Time," points out that the former was characterized by the tendency to divide, whereas the latter is characterized by the tendency to unite. As the first Pentecost was a time of blood, fire, vapor, smoke, rubble, ruins and occupation armies, so is Pentecost of 1949.

Again, some are saying today, "Men and brethren, what shall we do?" (Acts 2:37b)

Hear once more the words of Peter: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

There is no uncertainty of purpose or mission here. It is a definite prescription and not without compensation. "And ye shall receive the gift of the Holy Ghost." (Acts 2:38)

The World Council of Churches is an attempt to draw Christians nearer one another. "For the promise," said Peter, "is unto you and to your children, and to all that are afar off." (Acts 2:39a)

Mr. H. L. McGill Wilson, Christian layman of Washington, D. C., observed recently that among many Christians today, the Holy Spirit seems to be the forgotten Person of the Trinity. Very few modern sermons mention the third Person of the Trinity. But Dr. Ralph W. Sockman of New York called our attention to Emil Brunner's allusion to the Holy Spirit as "the echo of Christ's living words in our hearts today."

May His words therefore echo and re-echo at this season of Pentecost.

CHRIST and SEX

BY PETER MARSHALL

The late Dr. Peter Marshall, in addition to holding the distinguished pastorate of the New York Avenue Presbyterian Church, Washington, D. C., was also Chaplain of the United States Senate.

A native of Scotland, educated as a marine engineer, he entered the ministry somewhat later in life than many of his colleagues. Only 46 at the time of his death early this year, he was internationally known for his eloquent and vital preaching.

According to Mrs. Marshall, a book of his unpublished sermons is being prepared for publication this fall by the Fleming H. Revell Company.



IN the midst of the problems of our complicated lives, most of us, if we are honest, will confess that it is difficult to put into practice the principles of Christ. In the first place, we do not have a clear idea as to what these principles are, because far too many of us have only a hazy notion of what the New Testament teaches. In the second place, Christ Himself is not real to us. He is still only a painted image, a figure in stained glass, an echo from the eastern shores of the Mediterranean long, long ago when the moon was a child's bubble and not the synthetic pearl it is today. Christ is still a stranger to the vast majority of people, even to many who are called Christians, for very few have any personal knowledge of Jesus Christ, have ever met Him for them-

selves and become acquainted with the Presence. Far too many have only heard rumors of Christ's movements in the hearts and lives of their fellows, but again and again they have missed Him, as though He were some romantic figure moving about the pitched tents of an army at night. They have heard

stories of Him whispered round the campfires before which men seek to warm their souls. But it is all rumor and hearsay.

Christ has haunted each successive generation like the lingering sweetness of a Mozart melody. Poets have written about Him; musicians have sung of Him; artists have painted Him, all in an effort to capture His elusive loveliness that nevertheless has remained as evasive as the deepest yearnings of their own hearts, as unimprisoned as the fragrance of a thousand roses at dusk.

Yet here is what the records say about Him. After His death on the cross—and they all saw Him die—He appeared alive, in a resurrected body, to His disciples, and to hundreds of His followers. Every last one of them was convinced that His prophecy that He would rise from the dead had been fulfilled, and no Roman threat or Jewish persecution could silence them.

Moreover, He had promised them the Holy Spirit, and He came at Pentecost and poured out His power upon them so that they were enabled to do the things that Christ had commanded them. Christ had sent them out into their world-wide mission with the promise that He would be to them an ever-abiding Presence, and that His help would be theirs in any situation, and sufficient for every need. That was their experience, and their testimony to us. It has been the experience of the saints in all ages, people of every race and color, who have found that the promise is true, and the Presence real.

Most of us who think of Christ at all are inclined to place Him in a sacred niche, to which we will come to pray on Sunday, or when we are ill, or in trouble, and try to avoid on week-days and as long as things go all right for us. But Christ in the flesh dealt with ordinary life. All His illustrations were taken either from His own experience as a carpenter and a young man growing up in a humble home, living among the peasants of a little enemy-occupied country, or in His observation of the experiences of His neighbors.

Perhaps the Church, in its worship of Jesus, has tried to keep Him in this sacred niche, and let Him speak only at funerals, at church services, and in lovely Bible stories, to little children at Sunday School. But Christ would have words with the business man, and the politician, and the housewife, and the student, and oh, how He yearns to have words with youth—today's young people. He would talk, if they would listen, about the problems that confront them. He would talk of race relations, of war, of careers and guidance in them. He would

talk of the most basic things that trip them up, and He would help them in their difficulties.

One of the areas in which most young people find difficulty and need real help and guidance is in the matter of sex, and the problems it raises in their minds and in their lives. Next to hunger, the most powerful of human instincts is that of sex. You cannot escape from it, for you are made that way. It pulses in your blood, sings in your throat, and shines in your eyes.

Now sex will be either the nicest thing in your life—or it will be the nastiest—depending upon whether you use it or abuse it. Only in nasty minds are there nasty thoughts about sex. There is nothing shameful about the sex urge, but some people let it urge them to do shameful things. We have read about some of them, and the conduct of many of our soldiers, who as part of the Army of Occupation in Germany were ambassadors of America, has made us ashamed.

The Nazis taught the girls of Germany that it was their highest privilege to give themselves to the sexual gratification of Germany's fighting men, and their highest duty to produce soldiers for the Third Reich. Virginity was made unpatriotic, and purity was tantamount to treason. But the behavior of many of America's soldiers—officers and enlisted men alike—must have made the frauleins wonder if there is much difference between the Nazis and their conquerors. Hunger and misery have driven the youth of the war-devastated countries to submit themselves to revolting humiliations. Bodies have been sold for a few cigarettes, a cake of soap, or a candy bar. Mix lust with alcohol, add a few drugs, in a setting of human

squalor and hopelessness, and you have human beings like broken fiddles, the nerves strung tighter and tighter until they snap.

But even before the war, here in our own country we had such vices, organized on a huge scale. It was organized vice that made Al Capone a millionaire, in his control of brothels and houses of prostitution.

Sex has been exploited and abused to sell almost everything. Scantly dressed girls have been used to advertise all sorts of products—toothpaste, perfume, and even spark plugs. Authors of recent best-sellers have vied with each other in their lurid descriptions of sexual orgies, until millions of readers have filed in the libraries of their imagination pictures that dance obscenely in the half-light of desire and passion.

In Sinclair Lewis' novel *Cass Timberlane*, he draws pictures of fifteen or sixteen marriages where every religious foundation of marriage is left out. I do not know what Mr. Lewis set out to do, but it is very clear what he did do. He has shown with wonderfully vivid and skillful writing a whole mess of marriages without fidelity, or reverence, or religion, and he has shown what they turn into—deadly boredom. His book is a powerful picture of a blasted waste of acrimony, adultery, alimony, and alcohol. When fidelity is gone out of marriage and raw sex takes the place of love, the prop of a real marriage is gone.

A movie, a spectacular and sexy western, which has been condemned by California branches of Catholic, Protestant, and Jewish organizations, by the D.A.R., the American Legion Auxiliary, the Girl Scouts, and other groups, and threatened with a possible

ban by the Legion of Decency, has, according to a national magazine, "reaped the usual reward: a 30% rise at the box office." This is a telling commentary on public taste and morals.

Hollywood, Tin Pan Alley, the tabloid press, the burlesque, and the pulp magazines have all contributed their quota to give the youth of America a greatly distorted view of sex.

Now with all these stimuli, and being young and eager and filled with desire, what are today's young people to do? You know as well as I do, that if they go to certain doctors and psychiatrists, they will be told to seek expression for their impulses and satisfaction for their desires. Young people in certain quarters are being told that they should do as they please. For if they deny themselves greater latitude in sexual matters, they will then suffer from things called "inhibitions," "complexes" and so forth. The idea seems to be "back to the jungle in the name of progress."

The old concept of "what God hath joined together, let no man put asunder" is regarded as "bourgeois morality." Scruples are wrong and desires are right. Yet the plain fact is that people who live that way are not really happy. Look at them. They are haggard or bitter, torn by an endless search for something just within sight yet never within reach.

Surely the time has come for young people who sincerely want to follow the Christian life to find Christ's answer to the problems of sex. Christianity offers a full life—not the cramping of any God-given impulse or desire. We must keep before us the picture of Christ, and look to Him for the answer to our problem. We may be sure that if we look to Him we

shall not receive only a blank stare. We may be sure that we shall be understood, and we shall realize that we are looking no longer at a figure in a stained-glass window; we are looking at a Person Who lives, and moves, and breathes, and understands, and Who must have known and shared the earthly desires which we associate with the word *sex*.

The Bible tells us that Christ, while in the flesh, was "tempted in all points like as we are, and yet without sin." If Christ was tempted in all points, then He was tempted at this point, where you and I are tempted. And let me say here that there is no shame or disgrace in being tempted. The shame comes when we yield to temptation. Remember the old Sunday School hymn, "Yield not to temptation for yielding is sin." That's the point.

One of the first things we learn about Christ in the Bible is that He was tempted by the devil: "If Thou be the Son of God, command this stone that it be made bread." So spoke the devil to Him in the arid wilderness, when He had been fasting for forty days. If Christ had not felt the pangs of hunger, there would have been no point in this particular temptation. It was the same during the agony in the garden. Not only had Christ the ordinary man's capacity for feeling pain, but He had the ordinary man's capacity for dreading it. When He made that poignant supplication, "Father, if thou be willing, remove this cup from me . . . nevertheless, Thy will be done." We are told that, as He prayed, "His sweat was as it were great drops of blood falling down to the ground."

Christ was in fact God in human flesh—but the human flesh was whole and complete. Christ could not have had whole and complete humanity did

He not know and suffer and conquer the temptations of sex. If you regard this idea with disgust, you had better go back to your painted image, which knows no emotions, which is gilded by a sunlight which it does not feel, and tarnished with a rust of which it is not aware. But as you do so, you must honestly admit what you are saying about Jesus Christ. You are saying He had every human emotion except the greatest emotion of all. He was hungry, thirsty—yes. He was tired, angry, exalted—yes—but He was untouched by sexual desire. That is what you are saying. I simply do not believe it. For if Christ never knew sexual desire, how can He help us in our sexual difficulties? I do not think that we can speak to Christ in prayer of any emotion which Christ did not understand, and share, and conquer.

You will remember that it was Christ Who said: "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." On this basis, I venture to say that there is not a person here who is not under condemnation. Of course Christ understands. Of course He was tempted. Desire must have entered into Him, and with a golden gesture have been transformed from the corruptible to the eternal. This "golden gesture" which Christ made toward sex is called in these days "sublimation." And our problem is to discover, with Christ's help, to what extent the average man and woman can practice sublimation, and to what extent it is desirable to do so.

Now sublimation means a sort of mental elevation, a conscious transmutation of energy into higher channels, and in the case of the sex urge, to elevate it into a creative impulse

expressed artistically in redemptive ministry. Psychoanalysis has given it merely a hysterical interpretation. The mind of the amateur psychoanalyst is full of lurid little paragraphs from Jung and Kraft-Ebing concerning elderly governesses who have been removed to padded cells shrieking texts from St. John, because they have not been afforded the dubious satisfaction of physical intercourse. The word *sublimation* conjures up for him a ghostly cohort of pale priests with furtive eyes and fumbling fingers, of frenzied evangelists with high blood pressure and inflamed imaginations, of silly little undergraduates with no girl friends and a crucifix over their mantelpieces.

I believe that Christ knows more about sex than Freud and that we can go to Christ with our problems and find the answer—the only answer that will give true happiness, peace of mind, and the full, rich life that God meant us to live. But there is one misconception that must be cleared up before we proceed further, and that is that falling in love is one of the human rights that belong to every man and woman. Falling in love is not a human right at all, but a God-given privilege. Love, like faith, is a gift of God. No mother has any business assuming that her daughter has the right to be married. It may be that God's will for her is something else.

Very seldom do we find young couples taking into account God's will for their lives as they begin to think of marriage. People fall in love on almost any other basis than God's will. They fall in love on the basis of affinity, proximity, femininity, personality, affability, sociability, financial ability, and almost any other ability on God's earth except God's will. Per-

haps one reason why some couples do not together seek God's guidance about their proposed marriage is the fear that He would say "No." But it is clear that the couples who cannot get on without each other are being outnumbered by the couples who cannot get on with each other. Any marriage that is based upon physical attraction alone cannot possibly endure. Falling in love ought to be a very religious matter, for love is not only within the sphere of religion, but the center of religion. Any man who does not feel drawn nearer to God on falling in love may well ask whether he has fallen into lust instead of love.

Now if Christ's answer to the sex problems of the unmarried is sublimation, just what do we mean by that, and how is it applied to actual life situations? Imagine the instinct of sex as a stream flowing in a certain channel with great power in order to achieve a certain result, namely, the carrying on of the race. If, for various reasons, for certain individuals, marriage is not possible, we must not try to dam up the current, for it will break out somewhere, possibly in unpleasant dreams, lustful imaginings, morbid curiosities, neurotic tendencies, and nervous breakdown. It must be sublimated.

As an illustration of the sublimation of another instinct, suppose a boy gets hold of a good gold watch, and tries to see how it works, and stirs up the wheels with a rusty nail; the most helpful and constructive thing to do would be to give him an old broken-down alarm clock and let him try that, so that not only does he learn something about clocks, but the energy of an instinct is used up in a satisfactory way, being not dammed, but diverted. The Boy Scout move-

ment is another good illustration of the diverting of the gang instinct from breaking into houses, stealing automobiles, into learning about nature, learning how to make things, how to work with, play with, and live with other boys and serve a useful function in the community.

The sex urge within each one of us is surely a powder keg—useful, but dangerous. It's not enough for the Christian to realize that he is sitting on a powder keg, and that he must keep the lid on. It's far better to take the lid off, and remove the powder and put it to work in some constructive way, to furnish the explosive drive to some brave new venture. It takes a passion to cure a passion. If we put our sex feelings all in a box deep down in our personality, shut the lid and try to forget there is anything there, we are acting in a way which will lead to trouble. The pent-up energy is as dangerous as boiling water in a kettle, the lid and the spout of which have been sealed.

Sublimation, in the teaching of Christ, will lead one to paths of service and consecration. It will not stifle the urge, but provide for it new and different outlets. For some, these will be found in teaching children, or in nursing. For others, it may be found in community work of some sort. Still others find it in writing, painting, music, or in crafts of various kinds. That there is a close connection between these things and the sex instinct is surely evident in the way we speak of a person being "wedded" to his art, "in love" with his work, of being "passionately" fond of poetry.

The history of Christianity proves that multitudes of men and women have lived full and rich lives although they have renounced or been de-

barred from all sexual experience. They have found a vision and a purpose in life large enough to satisfy the whole of their instincts in the service of God and of their fellows. Only Christ can tell each one of us how to sublimate the unsatisfied sex urges that pulse through us normally and healthily. For the Christian, the answer is: "Ask Christ."

As I say that, I am aware that some of you may think the answer is begging the question. But I repeat that Christ has the answer, and He will reveal it in your case if you ask Him, and ask Him, and are willing to listen until He tells you what to do. In the meantime, when some sex urge pulses and throbs within you, turn it over to Him Who understands so well and with sympathy and love He will help you—as He helped so many others.

There was Archdeacon Claude Frollo, the priest in Victor Hugo's *Hunchback of Notre Dame*, who confessed to Esmeralda that in spite of all his vows he loved her. "My dreams by night, as well as my thoughts by day, are full of thee," he cried. Even when engaged in his most solemn rites, he heard singing, the music of her voice . . . in his reading, the vision of her lovely face came between him and the Holy Book.

But this is not solely a masculine problem. There are women who have confessed to the same affliction. Here is a queen—Queen Guinevere in King Arthur's Tomb—who confesses:

*"And every morn I scarce could pray at all,
For Lancelot's red gold hair would play,
Instead of sunlight on the painted wall,
Mingled with dreams of what the priest did say."*

But what to do when thoughts of sex intrude, as they will, in your mind and beckon to your imagination? Why not turn them over to

(Continued on page 12)

Christian Statesmanship at Cleveland

COMPILED BY M. JANE MACMILLAN

In the early 1940's the Hotel Cleveland was the scene of the pre-San Francisco United Nations Conference at which statesmen strengthened amendments to the Dumbarton Oaks proposals.

In March, 1949, the Hotel Cleveland was the scene of a conference that "many leaders felt marked a new high note in Christian statesmanship and cooperative action."

Thus spake leaders of the National Conference on the Churches and World Order—which conference was called by the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America—to appraise the critical problems that have arisen during the past year to threaten the peace of the world, and the moral use of the great power reposing in the United States and the American people. The paramount question, the conference observed, is whether as a people Americans have the spiritual power for such leadership.

Although the San Francisco conference called for a United Nations Organization to develop international law and a better international police force, the 1949 Christian statesmen's conference in Cleveland recognized the current limited development of these when it concurred that in the absence of international law and an international police force, the power of the United States provided the only existent force which can induce re-

straints to protect human rights and fundamental freedoms from the communists' practices of violence and terrorism. There is, however, great danger that such use of power may lead to war. War could come about because of over-zeal or corruption of motive on the part of those who determine the direction of our power, or because of misunderstanding or wilful misrepresentation of our purposes by the leaders of Soviet Russia. However, the conference recorded its "calm conviction that war with the Soviet Union is not inevitable" and expressed belief that it is improbable, given proper use by the United States of its power. "Contrary ideologies can co-exist without armed conflict if propagated by methods of tolerance. A preventive war would be folly as well as sin. The just society is impregnable to communism."

Loyal support to the United Nations was commended to the people of the churches. Its present inadequate power and authority should be "enlarged as rapidly as can be done without jeopardizing its present universality. In view of the yet inadequate . . . structure of law and order, the United States can properly join its political power with that of other nations in such regional pacts as are authorized and encouraged by the U.N. Charter."

Dr. Reinhold Niebuhr, of Union Theological Seminary, gave one of the two keynote addresses. In advising this country to chart a policy between

"the realists" who urge a preventive war and the "idealists" who believe world government will solve the world's problems, Dr. Niebuhr said that even though a preventive war did not have wide public support, it had a "certain fascination for the military mind," but from a Christian standpoint, it must be regarded as an "impious effort to usurp the place of God." Dr. Niebuhr rejected world government as impractical because now "we do not have enough mutual trust between the nations . . . to support a stronger constitutional structure than is embodied in the United Nations."

John Foster Dulles, in a key address, emphasized the important role of moral power in international affairs.

Mr. Dulles said: "What has counted over the past, and what counts today, is the powerhouse of faith and the transmission lines that connect faith and practices."

"No people are ever great, even in worldly terms, without a faith and nothing would be more dangerous and destructive than to have the present material power of the United States rattling around in the world detached from the guiding direction of a righteous faith."

Methodist Bishop G. Bromley Oxnam of the New York area proposed the sending of a commission to Russia as a gesture of American good intentions.

The Right Reverend William Scarlett of St. Louis, newly elected head of the Department of International Justice and Goodwill, declared that the Church must not be content with simply upholding principles but must apply those principles to the difficult and often intractable problems of the modern world. He urged a revival of religious faith which he said in the

past had contributed to the greatness and strength of the United States.

Mrs. Leslie E. Swain, president of the Woman's American Baptist Foreign Mission Society, the only woman on the speaking program, predicted that unless the West changes its attitude toward Asia it might lead to the formation of a Far East bloc.

Dr. Walter M. Horton, Oberlin College, analyzed some of the difficulties that beset the United States in the application of moral influence in world affairs, when he said the present communism hysteria, coupled with a fatalism about the inevitability of another war, constituted a menace to the moral use of American power and served as an inducement to war.

Ambassador Francis B. Sayre, United States representative on the Trusteeship Council, United Nations, rejected the establishment of world government as "impractical," adding that "no mere machinery" was capable of preventing war as long as "different moral standards and objectives" prevailed among great powers. Attempts to establish a world government, he declared, would inevitably lead to increased disunity and division. He deplores the lack of public confidence in the United Nations and maintains that while the organization has made no lasting "political adjustments, it represents the best hope for the prevention of war."

Dr. Howard Y. McClusky, University of Michigan, called upon the churches to mobilize for a positive program for peace and chided them for taking a "low view" of their potential strength and of relegating the direction of foreign affairs to secular agencies.

In general the conference adopted the following recommendations and

ideas for transmittal to the churches for consideration and action:

1. **AFFIRMED** world government as a long-range objective, but urged United Nations support as the best means of preserving the peace. Stated that world order could not be achieved "except as there is a worldwide acceptance of the moral principles on which that law and order are based."

2. **THAT CONTROL** of foreign policy be placed in civilian rather than military hands, maintaining that military training does not qualify persons to assume direction of a "strategy for peace and calculated risks that always must be taken for peace."

3. **URGED** a national "basic strategy of peace," coordinating civilian and military activity abroad. Unrelated acts in Germany and Japan, it said, while "well meant and perhaps in-

trinsically sound," may jeopardize peace.

4. **WARM ENDORSEMENT** of President Truman's proposals to make American know-how and technical services available to underdeveloped areas, calling on the government to take prompt action to provide personnel and funds for the program.

5. **CONTINUED** aid to China, irrespective of the political outcome of the present civil war.

6. **APPROVAL** of State Department policy to keep diplomatic and consular offices in China, and its policy for a unified Korea.

7. **URGED** full economic and political rights for Negroes and condemned segregation and discrimination against racial minorities throughout the world.

8. **ASKED** a government Far East policy "in keeping with the sympathy



Shown in the pulpit of the Old Stone Church at a service attended by the delegates of the conference are (from left) the Rev. J. H. Garner, assistant minister; Bishop Scarlett; the Rev. Raymond Spoerri, secretary of the Cleveland Church Federation; Bishop Oxnam; Bishop Warner; Frank P. Celeste, president of the Cleveland Church Federation; Bishop Stamm; Dr. Robert Whyte, minister.

of the American people with the movements for political independence," and immediate steps for a general Far Eastern settlement.

9. ASKED for a review of United States occupation policy in Japan along with immediate peace treaty negotiations.

10. SUPPORT of the Judd Bill removing discriminatory immigration laws.

11. ADVOCATED United States action in the United Nations to bring the Netherlands in line with United Nations recommendations in the Indonesia conflict.

12. CONDEMNED violations of religious freedom in communist-dominated and other countries, and referred a move to call a Protestant-Catholic conference on religious liberty to the executive committee of the Federal Council of Churches.

Mr. Dulles concluded: "There is no simple resolution of our complex responsibilities. Our generation is destined to live in the midst of uncertainty and turmoil. We are laborers together with God, and with Him all things are possible."

Christ and Sex (Continued from page 8)

Christ, as they come? Here is one sure way. When these thoughts arise, could you not say to Christ in prayer: "Now, Lord, you know what has just come before me to torment me. All uninvited, these thoughts have come pressing upon my mind. Look upon them, O Lord. Guide me in relation to each of them. Bless me in relation to each of them. Use me in relation to each of them!"

Think no shame that these thoughts come. Be ashamed only if you give them welcome and entertain them. Introduce them to Christ. They will either be condemned in His presence and slink away to leave you in peace, or they will be sanctified with His touch and, under His guidance, drive you into some new path of service in which He can use you and them to His glory. Never mind about the problem of sex in terms of crowds. All that matters is your own case. If you should be inclined to go away thinking that what I have suggested is impractical or impossible, let me ask you, "Is it impossible for you?"

Anybody can have desire. The point is what shall we do with it? To satisfy desire when it comes, regardless of discipline, control, morals, or conscience, will give you temporary delight in the little dusty paradise of desire, which will suddenly crumble and leave you shivering and lonely. It will bequeath you shrunken husks, and vain echoes, and empty rooms where you cry alone. Your earthly ecstasies die into darkness, as in darkness they are born, and all your music is broken on withered strings.

But the fruits of denial are, by a sublime paradox, infinitely sweeter than the fruits of desire. It is easy to laugh about this, easy to mock, easy to rationalize. But I invite you to try it sometime and see if what I have said is not true. It must begin with you. For Christ's words were never spoken to the man next door. They were spoken to you. And it is in your heart that those words must vibrate in music or in discord, in your soul that the seed must be sown, to bear what fruit you will.

INTERNATIONAL:

First member church meeting: U. S. member churches of the World Council of Churches concluded their first meeting at Evanston, Ill., by formally setting up the organizational machinery by which the World Council program will be brought to local American churches and approved a \$240,000 budget.

International Refugee Organization. By July 1, 1950 (when the mandate of the IRO expires), the problem of displaced persons and refugees will not be solved. There will be a substantial number of DP's and refugees for whom the Rev. Elfan Rees, director of the Refugee Division of the World Council of Churches, said the voluntary agencies "do not have, and do not anticipate having those resources in men and money, nor the official status which would enable us to inherit with equanimity the unfinished tasks of IRO." Forty-nine spokesmen of the agencies urged that governments of the world immediately consider measures necessary to insure continued international action for 1950 in the refugee field.

Twelve million two hundred eighty thousand dollars worth of food, clothing, medicines, and religious supplies (including 37,000,000 pounds of food, 65 pre-fabricated churches, schools, and mission homes) were shipped by Church World Service to 40 countries in Europe, Asia and Africa in 1948.

The Berlin Russian-Zone's new constitution guarantees religious liberty. Religious activities are to be given protection by the republic as long as they are not misused for political purposes; forced revelation of membership in a religious body is forbidden as well as forced participation in church activities; religious communities will enjoy the privileges of all lawfully-constituted corporate bodies and are permitted collection of membership dues; there will be no financial relations between the Church and the State; religious instruction will be permitted in the schools but



Little people of the United Nations, children of United Nations Secretariat members, prepare for Charter Day, June 26, anniversary of the signing of the United Nations Charter in San Francisco in 1945, by studying the Preamble. (*Official United Nations photo*)

instructors must be selected by the churches. The Parliamentary Council in drawing up the constitution rejected a proposal to mention God in Article I of the Bill of Rights.

Will French Protestants convert communists? In an interview with Religious News Service, Dr. Marc Boegner, president of the Federation of French Protestant Churches, stressed that the majority of French communists are not really Marxists and could be won back to the Church if Christianity were properly presented to them. He said workers have turned to communism in a revolt against social injustice and that French Protestants are contacting workers throughout France hoping "to give them a new idea of Christianity and prove to them that Christians are

wholeheartedly with them in their struggle for economic and social justice and not their enemies." He said that for three generations innumerable workers have lived without contact with the Church against whose temporal policy their grandfathers had revolted. "The majority know nothing about Christianity beyond Marxist and anti-Christian propaganda which is fed to them. They must be brought into contact with Christianity."

EDUCATION:

UN taped into classroom. Believing that international relations and world government can and should be an "alive" and vivid program of study, Dr. Minos D. Generales, Boston University government professor, and interpreter of about 10 languages, has established a unique method of teach-



Presiding Bishop Henry Knox Sherrill, former chairman of the General Commission on Chaplains (center), shown with Miss Madeleine Carroll and Mr. Vinton Freedley, president of the Episcopal Actors' Guild. The occasion was the production of *Lady with a Lamp*, episodes in the life of Florence Nightingale, in the radio series of the Episcopal Church, *Great Scenes from Great Plays*. It is expected that the series will be resumed in the fall.

ing. Through the media of tape recordings the professor has recorded, either directly or by use of short-wave radio, every important session of the UN Paris meetings. When they are played in the classroom, and with Dr. Generales interpreting the native languages, students gain new insight into the problems under discussion.

Protestant parochial schools:

These schools—hitherto a comparative rarity—seem due for future increases. The impetus for their growth appears to be the U. S. Supreme Court ruling of 1948 outlawing the teaching of religion in public schools.

However, among Protestants there is considerable divided opinion about the schools. A group clearly opposed is the International Council of Religious Education, which embraces 40 denominations and 31 state councils. In a recent report the Council maintained that public education has brought too many gains to justify the spread of Protestant parochial schools and called it "arrant nonsense" to rate such schools a threat to education, since there are now only 154,000 children enrolled in them, as compared with 24,101,000 in public schools, and 2,519,000 in Roman Catholic parochial schools.

In Roann, Indiana, the citizens' council took action on the Supreme Court ruling against religious instruction in the public schools by building a small chapel just outside the grade-school building. Now Roann pupils get Bible instruction along with their regular class work. Until similar chapels can be built for four near-by schools, homes and churches are now used. Indiana prohibits the use of public tax money for religious educa-



Architect's drawing of the proposed new chapel to be erected on the Boston University campus this year. In Gothic style, the nave is expected to seat nearly 500. Lower level of the building, which is to be 100 feet long and 50 feet wide, will consist of several seminar and other rooms as well as a meditation chapel to accommodate 50 persons. The beautiful stained-glass windows made by the late Charles J. Connick for the present chapel on Beacon Hill will be placed in the new chapel.

tion, so the chapel, the salary of the private teacher who travels between the schools, and the entire project's funds were supplied by parents, who are "100 per cent behind the plan."

The Juvenile Aid Division of the Indianapolis Police Department has referred more than 570 juvenile aid cases to ministers and other church leaders since September. It is the Social Service Department of the Church Federation which works in close cooperation with the court.

The Lutheran college and rural life: A three-day workshop on this subject will be conducted at Augustana College in Rock Island, Ill., August 17-19.

GENERAL:

Chaplaincy Service seeks veterans'

names: Several thousand Lutheran men and women in veterans hospitals or other government institutions are unknown to Lutheran chaplains, according to the Rev. Carl R. Plack, consultant for the Chaplaincy Service of the Division of Welfare, National Lutheran Council. He is asking all Council pastors to check the rolls of their congregations to learn addresses of hospitalized veterans and to forward them to him at 736 Jackson Place, N.W., Washington 6, D. C.

Chaplains investigated by FBI? J. Edgar Hoover is not investigating the Military Chaplains Association May 10-13, but is, rather, one of the chief speakers at the Association's 18th annual training conference in Chicago. Secretary of Defense Louis W. Johnson; Chaplain (Maj. Gen.) Luther D. Miller, Chief of Army Chaplains; and Chaplain (Rear Admiral) William N. Thomas, Chief of

Navy Chaplains, are also to address the conference. The Association represents 13,000 World War I and II chaplains.

First TV religious news program: On April 29 the first regular religious news television program, "Through the Eyes of Religion," was begun by Station WRGB in Schenectady, N. Y. Commentators are two Troy, N. Y., clergymen—the Rev. Richard Cummings and the Rev. Harold J. Quigley.

Christian Herald editor: Dr. Daniel A. Poling, president as well as editor of this magazine, left for a visit in Japan early in April, in acceptance of an invitation from General Douglas MacArthur and Chaplain (Col.) Roy Parker, Senior Army Chaplain in Japan. Dr. Poling is gathering information for the President's Committee on Religion and Welfare in the Armed Forces.



Chaplain (Maj. Gen.) Luther D. Miller, Chief of Chaplains, Department of the Army, poses with the teachers of the daily vacation Bible school conducted at Carlisle Barracks under the supervision of Chaplain (Maj.) Charles F. Steck, Jr., USA, Post Chaplain. (*Armed Forces Information School photo*)

